Cornelius Hutton

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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Extract from a work entitled "Horæ Biblicæ," by Charles Butler.

The claim of THE HEBREW LANGUAGE to high antiquity cannot be denied: its pretensions to be the original language of mankind, and to have been the only language in existence before the confusion at Babel, have, by many respectable writers, been thought not inconsiderable. In a general sense it denotes the language used by the descendants of Abraham, in all the variations of their fortune, before and after they became possessed of the promised land, during their captivity in Babylon, to the time of their final dispersion; and from their final dispersion, so far as they retained a peculiar language of their own, to the present time. But it may be more accurately considered, under the three distinct idioms of South Chanaanitic, Aramæan, and Talmudical.

1. It evidently received the appellation of *South Chanaanitic*, from its being the idiom of the inhabitants of the land of Chanaan: and, as no material alteration took place in it, during the long period which elapsed, from Abraham's arrival in Chanaan, till the captivity, it is known, through the whole of this period, by that appellation. Nice observers have professed to find, that it arrived at its perfection in the reign of Solomon, and to remark in it some degree of falling off from that time, and have therefore pronounced his reign to be the golden, and the prophesyings of Isaiah to be the silver age of the Hebrew Language: but, unless this observation be understood with some qualification, it appears to have more of fancy than of truth. During the captivity of the Jews in Babylon, their language was far from being wholly forgotten by them. On their return, it was greatly their wish to restore it: but their commixture with the natives of the country, where they had been captives, the residence of many of them in the neighbouring nations, their intercourse and habits with the subjects of other kingdoms, and their frequent political connections with the Seleucidan monarchs, introduced into it a multitude of foreign words and foreign idioms. In the progress of time they debased it altogether, and in a manner converted it into another language.

2. In this state, it is known by the appellation of *Aramæan*, from *Aram* one of the sons of *Shem*. His descendants inhabited the *Mesopotamean* region, between the Tigris and Euphrates, and extended north to Armenia, and south to Shinaar, Babylon, and Chaldæa. To the west were the descendants of Ashur, another of the sons of Shem, called the Assyrians; their chief city stood upon the Tigris, and was called Ninive; beyond them were the people of Media. There is reason to suppose that the descendants of Aram never

extended themselves beyond the Tigris. But they passed the Euphrates. west, and occupied the territory known to us by the name of Syria. Aram Zobah and some other places were denominated from them. In consequence of the circumstance above adverted to, the Aramæan language became, after the captivity, the general language of Palestine. It branched into two dialects, the Chaldee, or East Aramæan, and the Syriac, or West Aramæan. The East Aramæan was spoken at Jerusalem and Judæa; the West, in the Galilaea Gentium. The learned, however, still cultivated the study of the old Hebrew or South Chanaanitic, and it was used in the service of the synagogue. Thus it continued the language of literature and religion, but the language of common discourse was the Aramæan. That, therefore, was the language of the Jews, at the time of the birth of Christ; it was spoken by him, in his familiar instructions and conversations; and, with some variation, it continued the language of Judæa till the final dispersion of the Jews, after the destruction of Jerusalem.

3. Notwithstanding the destruction of that city, a large portion of the Jews remained, or established themselves, in Judæa. By degrees they formed themselves into a regular system of government, or rather subordination, connected with various bodies of Jews, dispersed throughout the world. They were divided into the Western and Eastern Jews. The Western were those who inhabited Egypt, Judæa, Italy, and other parts of the Roman empire; the Eastern were those who were settled in Babylon, Chaldæa, and Persia. The head of the Western Jews was known by the name of *Patriarch;* the head of the Eastern Jews was called, *Prince of the Captivity.* The office of patriarch was abolished by the imperial laws, about the year 429: from which time, the Western Jews were solely under the rule of the chiefs of their synagogues, whom they called primates. The princes of the captivity had a longer and a more splendid sway. They resided at Babylon or at Bagdad, and exercised their authority over all the Jews who were established there, or in the adjacent country, or in Assyria, Chaldea, or Parthia. They subsisted as late as the twelfth century. In the midst of their depression, and calamities, the Jews were attentive, in some measure, to their religion and language. With the permission of the Romans, they established academies. The most famous were those of *Jabne* and *Tiberias.*

About the reign of Antoninus Pius, Rabbi Jehuda Hakkadosh published a collection of Jewish traditions, called the *Mishna,* the style of which seems to shew, that their attempts to restore their language had not been unsuccessful. Surenhusius published the original, with a Latin version, and the commentaries of Maimonides and Bartenora in six volumes folio, at Amsterdam, 1698—1703. It has been translated into German by Rabe; his translation was published at Onolzbach in 1760—1763, in six volumes quarto.

As a supplement to this, the first *Gemara* was written, for the use of the Jews of Judaea, whence it is called the Gemara of Jerusalem. The style of it is so abrupt and barbarous, that the most profound Hebraists almost confess their inability to understand it. After the death of Antoninus Pius, a fresh persecution broke out against them, and they were expelled from their academies within the Roman empire. The chief part of them fled to Babylon, and the neighbouring countries; and there, about the fifth century, they published what is called the Second or Babylonish Gemara, in which there is less of barbarism and obscurity, than in the former. A translation of it was begun in Germany by Rabe. The Mishna and Gemara form what is called the *Talmud,* and the idiom of this

collection is called the *Talmudical*. From there being two Gemaras, there are two Talmuds, the Jerusalem and Babylonish: the former consists of the Mishna and Jerusalem Gemara; the latter, of the Mishna and Babylonish Gemara. The former is preferred by the Christians, as containing fewer fables and trifles; the latter is preferred by the Jews, as descending most into particulars. When they mention the Talmud, generally, they understand by it, the Babylonish Talmud.

The Talmudical language was used by many of their writers. About the year 1038 the Jews were expelled from Babylon. Some of the most learned of them passed into Africa, and thence into Spain. Great bodies of them settled in that kingdom. They assisted the Saracens in their conquest of it. Upon that event, an intimate connection took place between the disciples of Moses and the disciples of Mahomet. It was cemented by their common hatred of the Christians, and subsisted till their common expulsion. This is one of the most brilliant epochas of Jewish literature, from the time of the destruction of Jerusalem. Even in the darkest ages of their history, they cultivated their language with assiduity, and were never without skilful gramarians, or subtle interpreters of Holy Writ. But, speaking generally, it was only during their union with the Saracens in Spain, and in the flourishing ages of the Caliphs of Bagdad, that they ventured into general literature, or used, in their writings, a foreign, and consequently in their conceptions, a profane language.

In the literature of the Jews, the *Targums* fill a considerable space. They are paraphrases, which, at different times, and by different hands, have been made in the Chaldee language, of all the Hebrew parts of the Old Testament. They have various degress of merit. What is called the Targum of Onkelos is confined to the Pentateuch, and is far better executed than any of the others. There are strong grounds for supposing, that all the Targums are subsequent to the Version of the Seventy.

A fine illustration of the purity, clearness and sufficiency, of the light of nature!!!

From Dr. Macknight's translation of the Apostolical Epistles.

Rom. Chap. 1. Ver 27.—The apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorizing these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to *fornication*, the heathens actually made it a part of the worship of their deities. At Corinth, for example, as Strabo informs us, lib. viii. p. 581. there was a temple of Venus, where more than a thousand courtesans (the gift of pious persons of both sexes) prostituted themselves in honour of the goddess; and that thus the city was crowded, and became wealthy. In the court of the temple of Venus at Cnidos, there were tents placed under the trees for the same lewd purposes. Lucian. Dial. *Amores*.—And 2 Macc. vi. 4. we are told, *the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women in the circuit of the holy places.* With respect to sodomy, it is not so commonly known that it was practised by the heathens as a part of their religious worship; yet in the history which is given of Josiah's endeavours to destroy idolatry, there is direct evidence of it, 2 Kings, xvii, 7. *And he brake down the house of the sodomites, that were by the house of the Lord.*

That the Greek philosophers of the greatest reputation were guilty not only of *fornication*, but even of *sodomy*, is affirmed by ancient authors of good

reputation. With the latter crimes, Tertullian and Nazianzen have charged Socrates himself, in passages of their writings, quoted by Estius. The same charge, Athenaeus, a heathen writer hath brought against him, Deipnosophist. lib. xiii; not to speak of Lucian, who, in many passages of his writings, hath directly accused him of that vice. I am not ignorant, however, that some learned moderns have endeavoured to clear Socrates from that accusation, by observing, that neither Aristophanes, in his comedy of the Clouds, written on purpose to discredit Socrates, nor his accusers, at his trial, have advanced any thing tending to impeach him on that head: and, that it is not probable Socrates would have dissauded his disciples from unnatural love, as we know he did, (Xenoph. Memor. lib. i c. 2, 3.) if he had been addicted to it himself. But allowing the above mentioned accusations to be calumnies, what shall we say of the conversation which this great philosopher had with Theodota, a noted courtesan in the city, of which Xenophon has given an account? Memor. lib. iii. c. 11. On that occasion, Socrates, in presence of two of his disciples, advised the prostitute to employ persons to bring lovers to her, and taught her the most artful methods of exciting their passions, and of bestowing her favours; and all this professedly for the purpose of effectually retaining them in her snares, and of drawing money from them. In relating this conversation, Xenophan certainly did not mean to dishonour his master Socrates. It therefore remains an unambigous proof, of how little estimation *chastity* was, in the eye both of the master and of his disciples. The above mentioned Athenaeus has charged Aristotle and Zeno as guilty of *sodomy;* so likewise has Diogenes Laertius accused Plato: in which accusation he is joined by Theodoret, as quoted by Estius. Theodoret likewise takes notice, that Lycurgus, by a law, permitted the love of boys. And Chrysostom, in his commentary, affirms the same of Solon. However, to pass from these testimonies, Cicero, a little before the publication of the gospel, De Nat. Deor. lib. i. § 28, introduces Cotta, a man of the first rank, plainly owning to other Romans of the same quality with himself, that he practised this infamous vice, and quoting the ancient philosophers in vindication of it, and mentioning Q. Catulus, a principal man in the city, who was in love with Roscius. Lastly, Virgil's second eclogue is founded wholly on this unnatural love.

These things I should not have brought into the reader's view, had it not been to prove the truth of the apostle's charge, namely, that the abominable crimes mentioned by him, were not prohibited either by *the religions* or by *the laws* of the heathen; but on the contrary, were authorized by both, and avowedly practised by men of the first characters in the heathen world. When, therefore, the statesmen, the philosophers, and the Priests, notwithstanding they enjoyed the light of nature improved by science, thus avowedly addicted themselves to the most abominable uncleanness; nay, when the gods whom they worshipped, were supposed by them to be guilty of the same enormities; when their temples were *brothels*, their pictures *invitations to sin*, their sacred groves *places of prostitution*, and their sacrifices a *horrid mixture of superstition and cruelty;* there was certainly the greatest need of the *gospel revelation* to make mankind sensible of their brutality, and to bring them to a more holy practice.

That some professing Christianity are guilty of the crimes of which we have been speaking, is true. But it is equally true, that their religion does not, like the religion of the heathens, encourage them in their crimes, but deters them, by denouncing in the most

direct terms, the heaviest wrath of God against all who are guilty of them. Besides, the gospel, by its divine light, hath led the nations to correct their civil laws; so that in every Christian country these enormities are prohibited, and when discovered, are punished with the greatest severity.

From the Monitor.

ON QUENCHING THE SPIRIT.

"My children," said the old man, few will be the words of your dying father. I wish them to sink deep into your hearts." Then raising himself a little in his bed with a degree of strength which he had not been able to command for several of the last weeks of his sickness, he proceeded.

"When young, I enjoyed religious privileges, and was the subject of occasional serious reflection. When just entering my 16th year, religious impressions were made on my mind with unusual force. I seemed to hear a voice continually saying to me, *seek religion now.* I was unhappy; my former amusements lost their relish, Still I was not willing wholly to relinquish them, and obey the voice which urged me to seek religion immediately. One day, after much reflection, I deliberately promised to God, that as soon as the season of youthful amusement was past, I would give myself to religious pursuits. My anxieties immediately left me, I returned to my amusements, and the whole subject was soon forgotten.

"When at thirty-five, the monitory voice returned, reminded me of my promise, and again pressed upon me the importance of eternal things. Though I had not thought of my promise for years, I acknowledged its obligation, but an immediate fulfilment seemed more impracticable than it did nineteen years before.

"I vowed with increased solemnity, that when the cares of a rising family should subside, I would certainly attend to the concerns of religion.

"Again I applied myself to worldly avocations, and soon buried all thoughts of the admonition I had received. At fifty, when you, my children, were diminishing, instead of increasing my cares, this heavenly monitor returned, —'Fulfil your promise, seek religion now,' was continually pressing upon my mind. I knew that I had made such a promise, but I felt dissatisfied that its fulfilment should be claimed so soon. I regretted that I had not attended to the subject before, when I could have done it with less difficulty; but such was the extent and pressure of my business, that to do it then seemed impossible. The subject made me unhappy, and after much deliberation I sought relief to my troubled feelings by most solemnly renewing my promise to God. —When, I said, the pressure of business is past, I will devote my whole attention to a preparation for eternity.

"No sooner had I fixed my mind on this course than my anxieties left me, the strivings of the Spirit ceased in my bosom, and ceased forever.—When sickness warned me of approaching death, I sought to fix my feeling on this subject, but it was in vain. There was a gloom and terror drawn around religion, at which my soul shuddered. I felt that I was forsaken of God, but it did not move me. I had no love to God, no repentance for sin, nor wish to forsake it. I felt nothing but the sullen gloom of despair—I knew I was in the hands of a justly offended God, from whom I expected no mercy, and could ask none. With these feelings I am now about to enter the eternal world. To you my children, I can only say, profit by my example—quench not the spirit—seek religion now, if you would avoid a miserable eternity; put not off the concerns of your souls till"—The sentence died upon his lips; his strength which had been all summoned to make

this last effort, suddenly failed, he fell back upon his bed, and with a groan that seemed to speak the pains of another world, the immortal spirit took its flight from that body, which it had inhabited nearly fourscore years, to receive according to that it had done.

This little narative I had from a grandson of the old man, who stood by his dying bed. He was a minister of the gospel, and dated his first permanent conviction from the solemnities of that awful scene. The descendants of the old man were numerous, most of whom became hopefully pious. Two, who are now preachers, and several others were first awakened by his dying charge.

A few particulars in the last years of this aged sinner, are perhaps worthy of remark.

Three years before his death there was a revival in the place where he resided, and the son with whom he lived was a subject of its influence. He made the most violent opposition to his son's religious feelings, and never whilst able to move about the house did he remain in the room during family prayers, nor till his dying was a prayer offered in his hearing at his request.

He so studiously avoided all religious conversation, that, from the death of his wife, which was thirteen years previous, he was never known to say a word about his own feelings, till in his dying moments he made the communication above given.

Dear youth, whose eyes may glance over this brief narrative, did you ever feel any anxiety about eternity?—any of the strivings of God's Spirit? If you did, I pray you suffer a word of entreaty from one who desires your everlasting peace.—*Quench not the Spirit.* Say not to the heavenly messenger when I am old I will hear, lest in old age you lie down in sorrow and despair; lest God should say of you, "he is joined to his idols, let him alone."

It has been my privilege to witness several revivals of religion, chiefly among youth, and there is not one in which I cannot recall individuals who were awakened, and deeply anxious, for a time, but who resisted God's Spirit, and appeared at last to be hardened in iniquity. Few, perhaps, attain that eminence in hardness of heart to which that aged man I have mentioned arrived, but he only who searcheth the heart knoweth how many there are to whom, after repeated invitations of mercy, God says, because I have called and ye have refused—therefore will I laugh at your calamity, and mock when your fear cometh.

Should you grieve this Holy Spirit, should you provoke him to take a final flight from your bosoms, you would as surely lie down in eternal sorrow as if the pit were already closed upon you. —Seek *ye* the Lord then whilst He may be found, call ye upon Him whilst he is near, and may the Holy Spirit enable you to seek that you may find salvation, that your souls may live.

XANTHUS.

From the Carlisle Adviser.

STATE OF RELIGION IN INDIANA.

The following extract of a letter from the Rev. Isaac Reed, Owen county, Indiana, gives a very accurate but affecting view of the condition of the churches in that state. It will be noticed that the writer speaks only of the churches within the bounds of the Salem Presbytery. The other parts of the state are equally destitute of the public preaching of the word.

"The number of churches now organized is 31; 2 or 3 more will be added during this summer; 8 only of these have any constant or stated supply; of these 8 have settled pastors; but one of them has his whole time taken up with his people, and he has two united congregations at 12 miles

distant. Our territory stretches 200 miles along the Ohio river, and is settled 200 miles into the interior along the Wabash river, and 200 miles along White river. It includes 45 settled counties. Our churches are scattered in different parts, from extreme to extreme. The population within our territory is about 120,000. This Sir, is within the Salem presbytery, besides this, there is a range of settled counties along next the Ohio State line, which is included in the Ohio synod.

Our vacancies are as follows: Madison able to support a pastor, Jefferson church 5 miles from Madison ditto; another, 20 miles from Madison able to give $200 a-year in produce; Corydon and another would be able to support a pastor; Washington able to make $100 a year; Carlisle about the same, Vigo county about $300 a-year, if we could have a man there to raise it; Racoon able to support a pastor; Crawfordville able to raise $200 a-year; Indianopolis $200; Bloomington, $200; and if you could possibly send a man, Bloomington is a most important place on several accounts, very central in the state, and the place where the state seminary is located, we had a church there of 24 members; besides the above, there are a number more, where if a minister were located, something, I cannot well say how much, would be furnished by the people. And in all these places the people are importunate, soliciting for some minister to come and abide with them. I think, Sir, if we had the men who were willing to settle and bear some things for the elect's sake, and imitate Paul, and labour some, working with their hands, so that with *him* they could say, "These hands have ministered to my necessities," we could setttle 10 in a year, and we should then have but half as many ministers as churches. Missionaries are received joyfully, and treated kindly, while in this state: and several of them have been the means of much good when here. But the great evil has been they have been here for six and for four months—have done something—prepared the way to do more, and have gone away and returned not again. No, Sir, this state must be cultivated religiously, as it must be cleared (and it is heavy timbered) by residents. Should you think, Sir, that the publication of this letter, or a part of it, would do good, you are at liberty to print it in any of the periodical works of your city which you may think best to communicate it to."

The Synod of the German Reformed Church in the United States met on the 26th ult. at Bedford, in this State. Forty-six ministers were present. Five young gentlemen were ordained to the ministry of reconciliation, and three licensed to preach the gospel. Among other of their acts we understand that they have organized a Theological Seminary, and located it in this borough. The Rev. Mr. Samuel Helfenstein of Philadelphia, has been elected Theological Professor. We understand that an arrangement has been made by the Board of Trustees of Dickinson College to establish a new professorship, in that Institution to be styled the Professorship of History and German Literature, and that the Theological Professor will discharge its duties. A connection between the two Institutions will not fail to have a most salutary influence, and to excite the youth, to, and facilitate them in their researches into the valuable stores of *German Literature*, will be rendering them a most important service. The German language is extensively spoken in our state, and men of business find it to their advantage, yea necessary, to study it, particularly, our inland merchants, and gentlemen of the bar. The general scholar too, finds it important to become acquainted with the German

language, that he my have access to the many valuable literary and scientific works that issue from the German presses.—*Ib.*

WASHINGTON COLLEGE.

The annual commencement of this College took place on the 30th ultimo. The degree of A. B, was conferred upon eight young gentlemen, and the honorary degree of D. D. on the Rev. John Black, of Pittsburgh.—*Ib.*

NEW JERSEY COLLEGE.

The annual commencement of this Institution, took place at Princeton, on Wednesday, the 29th ult. *Forty-seven* young gentlemen received the degree of A. B. on this occasion, and *thirteen* Alumni of the College, that of A. M. The honorary degree of Master of Arts was conferred on six gentlemen, and the degree of Doctor of Laws on the Hon. Jonas Platt, Esq. of the state of New York.—*Ib.*

Baptists.—From a tabular view of the Baptists in the United States, for the year 1824, we learn that there are reported 184 Associations, 3594 churches, 2219 Ministers, and 225,682 communicants. Pennsylvania has six associations, 75 churches, and 5458 members. The returns, however, do not exhibit the whole number, as there are many churches not associated, accounts of which have not been received. The annual increase of members is estimated above 12,000.—*Harrisburgh Vis.*

Methodists. There are now belonging to this Society 368 circuits, 774 preachers, and 241,437 members in connexion, throughout Great Britain and Ireland.—*Ib.*

Students in the Scotish Universities.—Aberdeen 640—St. Andrews 200—Edinburgh 2100—Glasgow 1600—Total 4540.—*Ib.*

SPECIMENS OF

European Unitarian Writers.

"The writers of the books of scripture were men and therefore fallible.—*Priestly's letters to a Philos. Unbeliev. Part 2. Preface.*

"I think I have often shown that the apostle Paul often reasons inconclusively; and therefore that he wrote, as any other person of his turn of mind and thinking, and in his situation would have written, without any particular inspiration.—*Priestly's His. corrupt. Christ'.* Vol. ii. p. 370.

"The scriptures contain a very faithful and credible account of the Christian doctrine which is the true word of God: BUT THEY ARE NOT THEMSELVES THE WORD OF GOD, nor do they ever assume that title: and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they were written under a plenary inspiration, *to which they make no pretensions.—Belsham's Rev. of Wilberforce, &c. Letter 1.*

"The word of God is quick and powerful.—Heb. 4: 12.

"Not handling the word of God deceitfully.—2. Cor. 4: 2.

"When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God.—1 Thes. 2. 13.

"The Evangelical histories contain gross and irreconcilable contradictions. —*Evanson's Dissonance*, p. i.

"The Writings of Moses were inspired in so far as they instruct us concerning God, and lead us to God. He could know the age of the world no better than we do.—The history of the fall is a fable; and, though there is much truth in Moses' history, the dress is poetic. In Joshua, the circumstances of the conquest of Canaan are fictitious. The books of Samuel contain a multitude of falsehoods. There are no prophecies in the Psalms. Daniel is full of stories, contrived or exaggerated by superstition.—With the other

prophets Christians have no concern. —*Extracted from the writings of Danem, a German Unitarian, as given in Erskine's Sketches of Church History*, Vol. i. p. 84.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, NOVEMBER 10, 1824.

LEGISLATURE OF KENTUCKY.

In Senate, Monday, Nov. 1.

Mr. McAfee, the Lieutenant-Governor, ex officio-speaker of the senate, took his seat at 11 o'clock, and addressed that body in a short but patriotic speech on the occasion.

Thomas Chilton was elected clerk, and David G. Cowan assistant clerk.

House of Representatives, Nov. 1.

R. J. Ward, of Scott county, was chosen speaker, and on taking the chair delivered an appropriate address.

Robert S. Todd was re-elected clerk.

After the usual messages to the executive and to each other, the governor communicated, by Mr. secretary Barry, his message to both houses.

The governor acknowledges the goodness of God to our state in the bounties of the season—in general good health—and in the enjoyment of our free institutions.

Having through their assembly thanked the people for the confidence reposed in him, he proceeds to a view of the state of the public affairs. He invites to a review and correction of the laws of the state as to contracts, executions, and delay-laws. He condemns the decision of the supreme court of the U. S. on our occupying claimant laws. He invites their attention to our present system of judicature—to the banking institutions of the state, and especially to the subject of internal state improvements, recommending a canal round the falls of Ohio, and a state turnpike thence to Maysville,—and closes with a pledge of co-operation in any effort which the general assembly may make to bring to the western country the *nation's guest*, La Fayette. It is upon the whole an interesting and able paper,—one which has disappointed all parties,—more a STATE and less a PARTY paper than any one had expected.

FRANKFORT, NOV. 6, 1824.

Conflagration of the Capitol.

On Thursday morning, at half past seven, the cry of FIRE was heard in the streets. *The State House was on fire!* A small blaze was seen issuing forth from near the summit of the building, shooting up above the ball and vane, and fast extending itself around the cupola. In a few moments the cupola was wrapped in flames, the roof and sides as yet untouched. For a moment this splended edifice stood, to compare great things to small, like a vast lighted lamp—the blazing cupola shooting its vivid flame high in the air. In the mean time, the devouring element rapidly spreading to the combustible materials of the attic story and beneath the roof, through which it burst in a hundred places.

In less than an hour the timbers of the roof began to fall in, breaking through the floor and ceilings and falling into the apartments below. The whole interior soon resembled a roaring furnace. In less than two hours all that was combustible, with plastering, bricks and stones, was reduced to a pile of smoking rubbish.

The walls, which were of brick, the

chimnies of the portico are left standing. A small part of the north wall, only where the windows were thick, fell down.

The Public Offices--the Auditor's and Treasurer's on the left--the Secretary's and Register's on the right, though very near the main building, *were saved* and not much injured.

A considerable portion of the furniture, many books and some papers, and a quantity of muskets were destroyed.

This was one among the finest edifices in the Western couutry. Its dimensions—100 feet front by 65 deep, with a correspondent height. It was built in 1816 and cost about 30,000 dollars, chiefly raised by the voluntary contributions of the citizens of Frankfort and its vicinity.

The origin of the fire, was, no doubt, entirely accidental. Those who first attempted to get up to it, found the door leading to the cupola locked, and burst it open with some difficulty. It is believed no one had recently been up there. A man who was coming down the hill which overlooks the town, saw a dense smoke issuing from one of the chimnies indicating that the soot was burning. A spark from this chimney was drawn through the venetian blinds of the cupola and lodging there, was kindled by the puffs of wind, which were of frequent occurrence, though the morning was generally calm, as well as dark and gloomy.

The Legislature assembled on Thursday, after the burning of the State House, at the usual hour, for the despatch of business—the House of Representatives in the Church, and the Senate in the Seminary building. On Friday J. ROWAN, Esq. was elected a Senator of the United States for six years from the 4th of March next, without opposition—Mr. TALBOT the present Senator having declined a re-election.

PATRIOTIC TOASTS.

The following toasts, among many others, were drunk at the first annual meeting of the Franklin Institute.—This Institution was founded a short time since in Philadelphia, by the friends of domestic manufactures and internal improvements. They breathe a patriotic and enlightened spirit, and are entirely free from that coarseness, not to say that profaneness, which have sometimes disgraced our public dinners. Every free American must wish well to this institution.

The mechanics and manufacturers of the United States: They are supporting the nation; they deserve the nation's support.

The mechanics and manufacturers of the world, as they were created, free and independent.

"Man knows no master save protecting heaven."

American manufactures; May those only who are too proud to wear them be too poor to purchase them.

Three Cheers.

Our brother-manufacturer, the silkworm: We desire to see him domesticated amongst us. *Three Cheers.*

The music of the shuttle and the anvil: More delightful to our ears than the drum and the trumpet.

Six Cheers.

The mechanics' and manufacturers' friend: A free press. *Six Cheers.*

VOLUNTEERS.

By the President, JAMES RONALDSON; the weavers and sailors of Philadelphia: Their success interests us all: our prosperity is always secure while we have plenty of active ships and shuttles.

By the Corresponding Secretary, PETER A. BROWNE: Our noble selves, viz: Type founders and printers, who are men of *letters;* architects who

build up the country's fame; chemists who *retort* nothing but kindness; *lists* of taylors whose patriotism is without *measure;* saddlers who do good without *end;* coppersmiths who are better *still;* engine makers who erect a *horse power* for the public good: paper-makers who do more if re-*quired;* glaziers whose *panes* are always to please; a *band* of hatters, who assist to *lower a crown;* bakers, the best *bred,* and who keep clear of John *Doe;* brickmakers of the old *stock,* make of *well tempered clay;* carpenters and masons, who have climbed *the ladders* of their professions; painters, who are sober, though *well primed;* coopers, who in new improvements *chime in;* gunmakers, who at science *never go off half cocked;* joiners, who are *glued* to our cause; weavers, who in American manufactures *loom large;* smiths, whose *forgeries* would pass at the mint; dyers of all colours *alive* at their work; doctors, who *attend gratis* to their public duties; lawyers, who *try* to *suit* our *cause;* and *awl* the cordwainers, who come out best at the *last.*

Nine Cheers.

By Professor Robert Hare: Republican nobility; virtue, science, genius, industry, and skill; where this nobility prevails, there will be no rebellion.

Three Cheers.

MR. POYDRAS.

The late *Judien Poydras,* of Louisiana, had from seven to eight hundred slaves on his seven plantations. In his will he bequeathed freedom to them all in this way,—those who have attained the age of 50, must be instantly manumitted, and such of the others as shall attain that age before the end of the 25 years, must be snccessively set free; each of them to have, when free, ten dollars a year for life: As to those who may die before the end of the 25 years, their children are to be set free when thirty years old. By the present law of this State, no slave can be emancipated before he is thirty years old.

Mr. Poydras left no other heirs than nephews and nieces, thirteen in number. It is supposed he left to each of them about 50,000 dollars.

His legacies to the Orphan Asylum and Charity Hospital may be valued at 100,000 dollars.

His whole fortune is estimated at 1,500,000 dollars. The testamentary execution lasts five years, according to his will, and no legacy can be exacted before that time is elapsed. The five years to be reckoned from June 23d, 1824. *Nat. Gaz.*

GREECE.

The following is a condensed summary of the statistics of Greece, as communicated by the President to Congress:—

Divisions of Greece.

Continental Greece, the Isthmus of Peloponnesus, and the Islands.

Provinces of Continental Greece.

	Inhabitants.
Epirus,	373,000
Macedonia,	436.000
Thessaly,	275,000
Acarnania,	8,635
Etolia,	83,465
Locris, Phocis, including Livadia and Attica,	140,000
Total,	1,316,000

Of these, five are Christian to one Mahometan.

Peloponnesus, or the Morea, Christian inhabitants,		240,000
In the Islands,	Christians,	770.000
	Mahometans,	160,000
Total,		930,000

Several of the Provinces of Continental Greece are free, the others are in insurrection.

The Morea is free, and so are nearly all the Islands.

In the above statement of the population the Greeks in Thrace, Bulgra, Smyrna, and Constantinople are not included.—*C. Mir.*

From the London Baptist Magazine.

SERAMPORE.

Extracts from a letter of Dr. Carey to Dr. Ryland.

Serampore, Dec. 22, 1823.

During my confinement in October, such a quantity of water came down from the Western Hills, that it laid the whole country, for about 100 miles in length, and the same in breadth, under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet of water in our garden for seven or eight days. Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the people—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death.—Others climbed trees, and some floated on the roofs of their ruined houses. One of the Church Missionaries, Mr. Jetter, who had accompanied Mr. Thompson and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

This inundation was very destructive to the Mission-house, or rather premises.—A slip of the earth took place on bank of the river, near my house, and gradually approached it till only about ten feet were left, and that cracked. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it, and through mercy am now comfortably settled there.

The Mission and the Schools.

The affairs of the Mission are now extended, and I trust, in as prosperous a state as at any former time. There are now many other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill-will toward each other; but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female schools have been set up, and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young ladies, viz. brother Ward's two daughters brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the face of the mission is in every respect encouraging.—I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart cordially unites with yours. Give my love to all who know me.

Very affectionately yours,

W. GAREY.

INDIA.

Communications from Mr. Sargon.

There are three languages taught in the first school, Hebrew, English, and Malayalim; whereas in the second school there are only two languages taught, Hebrew and Malayalim, and the school is divided into three divisions. The first division is taught English from nine in the morning to ten; Hebrew from ten to eleven: and Malayalim from eleven to twelve, every division in rotation.

With regard to the Jews in a religious point of view, they are much the

same as when I wrote to you last on that subject. Their prejudices still prevailing against their private convictions, and against their own best interests: and when they are brought to a point in argument, they actually, in many instances, to evade the truth, deny revelation; nevertheless, though this is the case in general, there are a few exceptions. Some will reason, some will argue; and some will dispute about the Christian religion; but their particular way of reasoning is, that Christ and his apostles observed all the ceremonial rites of the Jewish dispensation, as the feasts, sabbaths, circumcision, &c. and that without his (Christ's) command, and without any authority from revelation, his followers, after his death, have changed the sabbath to the first day of the week. They cannot reconcile this fact to themselves.

It appears, and indeed is evident, that their aversion to Christianity arises chiefly from their want of knowledge, or owing to their gross ignorance of the word of God.

You see the discouragements under which we labour, and the obstacles which we have to encounter; at the same time the endeavours of the committee to enlighten and benefit the Jews, have not been in vain here, for there is a great deal of good doing, and already done, which will appear evident when I state to you that there are now on the school establishment 109 children, many of whom can read the word of God, (which is able to make them wise unto salvation) both in Hebrew and Malayalim, and a few also can read it in English; thirty have been struck off the establishment from various causes detailed in the remarks to the returns, making a total of 140 children that have received instruction at the institution, the greater number of whom, had it not been for your schools, would have been now plunged in vice in the streets, destitute of all knowledge of these unspeakable blessings. Is this no encouragement?

Some of the Black Jews seem to manifest a desire of reading the New Testament, but are afraid of their relations. O may their desire increase more and more, until they have eaten of the good bread of life. I have been informed lately, that one of the Black Jews borrowed a New Testament from one of the White Jews, which he studies daily, but privately, for fear of his relations. As for the White Jews, many of them have the New Testament in their habitations, and I believe some of them likewise make use of it.

POLAND.

Extract of a letter from the Rev. A. McCaul.

The Rev. A. M'Caul, in a letter dated Warsaw, May 13, sends us the following interesting particulars:—

The cause of the Society is now advancing, not merely beyond our hopes, but, if possible, beyond our wishes. The German service is working most effectually. The *two most learned* Jews in Warsaw, though not yet baptized, are open defenders and propagators of the Christian faith. They have proposed, that a large number of believing Jews should be baptized together, and steps are already taken to put this plan into execution. We do not, however, build too much on this. Our trust is in the Lord, who has prospered his work, and will prosper it according to the good pleasure of his own will. On Saturday, 15th, (d. v.) we shall begin a second German service for the Jews. So that henceforth we shall have two German sermons every week; one on the Jewish, and one on our own Sabbath.

DREADFUL SUTTEE.

Victims of Hindoo Superstition.

In November last, at the Annual Fair held at Ooncar, Mandetta, a young man about 20 years of age cast himself down from a rock which over-

hangs the Nerbudda, and was in a moment dashed to pieces. This was done as an act of devotion to the shrine of *Bhyroo*. Pains were taken to prevent this fatal act, and offers of support were made, but all in vain.

These sacrifices are of frequent occurrence at Ooncar, and about the same time as this last took place, another victim was preparing to devote himself to the same fell diety, by burying himself alive.—*Calcutta Journal, Feb.* 13.

Translation of a Petition from Chinese Settlers for the establishment of a School at their Village in the neighbourhood of Malacca.

The Fuh Keen men, whose names are mentioned below, earnestly entreat that a school may be established at their village, to promulgate heavenly principles and practical virtue, that education and renovation may become illustrious. We originally belonged to Fuh Keen province, but our ancestors removed to a village in the neighbourhood of Malacca, where some families have lived during a space of one hundred and ten years; some fifty and some thirty years.

Now, although we are able to procure food for our children, yet, in consequence of being always employed in tilling the ground and planting, we know not how to instruct them; and, if children are not educated, how can they be fit for any useful purpose? Benevolent Sir, we rejoice that you are come to Malacca: not only the widower and the widow, the orphan and the destitute have been moistened by your rich beneficence, but also in every place righteous schools (the *Chinese* for *benevolent* or *free-schools*) have been established by you for the purpose of disseminating heavenly principles and true virtue, and many have been instituted and renovated. Our poor village, *Kan Tang*, being situated at some distance from the town of Malacca, our children are not able to attend the College morning and evening for the purpose of being instructed, therefore we have invited our neighbours to subscribe their names, and to use earnest entreaties that a righteous school may be opened in our village, and that a teacher may be sought for to communicate instruction.

At a future time, when our children become men, they will feel a deep sense of your vast and unlimited virtue.

This petition is laid at the feet of
The Reverend
MORRISON.

(Here followed the names of the petitioners.)

BURMAN MISSION.

The fact is now well authenticated that a war is raging between the British provinces of India and the government of the Burman empire. The British allege as a reason for commencing hostilities, that the Burmese persisted in their practice of hunting in the Jungles of Arracan, without liberty from them. The government of Burmah denies the claim of the English to that province, and has taken up arms to resist their approaches. By the latest accounts, the British were intending to take possession of Rangoon, and proceed directly to Ava, the capital of the empire.

The effect of this contest may be particularly disastrous to our Missionaries and their operations in Burmah. At such a crisis this mission should become a subject of solicitude and prayer to all its friends.

Col. Star.

CAPE OF GOOD HOPE.—In 1798, Mr. Barrow fixed the population of the colony of the Cape of Good Hope, at 61, 947 individuals. In 1800, the number was 75,145; in 1821, 116,044; and

in 1822, 120,000. In 1818, the number of whites was 42,854, of Hottentots 22,980, and of Negroes 33,320. The inhabitants of Cape Town amount to 18,430; among whom are 7,534 Negro slaves.—*Boston. Recorder.*

Slave Trade.—It is stated that in the month of June and July several vessels arrived at Rio de Janeiro with more than 3,000 slaves from the coast of Africa. In April the schooner La Louise, Capt. Armond, arrived at Guadaloupe with two hundred negroes. This vessel left the coast of Africa with a cargo of two hundred and seventy-five, but not having sufficient room for so large a number, the surplus were thrown alive into the sea by the captain.—*Rel. Intel.*

From a late French Paper.

The two smallest horses in France, are to be seen at Valenciennes. They are only 30 inches high, and very well matched.

An elephant in a state of petrifaction, has been found in excavating the earth near the walls of the city of Lyons. Some amateurs of ancient history have attempted to show that the animal may have been one of those belonging to Hannibal's army; but geologists consider it an antediluvian. The bones of an ox were found at the same time; and the excavations are continued with the hope of finding something more.

We read in a medical journal the following fact communicated by M. Pourquet, head surgeon to the hospitals of Bezier:—"Being called to S*** in our mountains, says he, they presented to me a male infant, nearly eight years old, who exhibited the following symptons—As soon as the sun appears upon the horizon, I was told, he dies, and at sunset he again resuscitates."

The Cumberland Baptist Association met at Hebron on Wednesday and Thursday last week.—Notwithstanding the upleasantness of the weather, the assemblage was large and the season interesting. The intelligence from the several churches was not so favourable in general, as that from the churches at Lincoln and Bowdoinham Associations. The churches of Livermore, Brunswick, and Poland, however, are an exception.—To the first of these, 65 have been added; to the second, 27; the latter, which has been recently organized, contains 46, most of which are the fruits of a late revival.—*Me. Bap. Her.*

BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW-YORK.

The seventh Annual Meeting of the Society was holden at Hamilton in June last. The receipts in cash were $4014,59—in goods, $1609,91. There are now five scholarships permanently endowed at $1000 each, and six more subscribed by friends of the Society. Fifteen temporary scholarships, to be continued three years, at $70 a year, have been subscribed during the past year, in the city of New-York.

A gentleman conversing with his friend respecting the exercises of his own mind before and after conversion, observed, that there was a great difference as to the *objects* of prayer:—When I was, said he, only a nominal christain, I used to pray *to my family*; if any strangers were present, I prayed *to them*; when I was alone, I prayed to *myself*—but since I have been renewed by divine grace, in all my prayers, I pray to GOD.

——:o:——

MARRIED, on the evening of the 4th instant, Mr. Joseph S. Wallace, of this place, to Miss Margaret W. Roman, of this county.

FOR THE WESTERN LUMINARY.

LINES

Written by a pious young gentleman of Lexington, on the death of his friend, J. S. who was drowned at sea, 1822.

Oh Youth, how short and transient was thy stay,
How soon to tread the dark and lonely way:
Thy sun arose, but ere its beams had shone,
A cloud of darkness o'er its glory flown!

Oh! where are now thy future prospects fled?
(Go ask the silent vigils of the dead,)
Go seek far distant in the stormy wave,
And learn a lesson from th' untimely grave.

And where that *hope* whose false delusive beam!
Allur'd thee on the deep and dangerous stream!
E'en *thou*, the constant partner of the mind,
Art fled forever!—as the passing wind.

To die is human—but so soon to die!
So soon thy soul from earthly scenes to fly!
Without a friend to close thine in sleep!
Save Him who guards the secrets of the deep.

Mysterious Providence! thy ways are just!
With Thee the spirit of the dead we trust:
O let us bend submissive to thy rod?
Resign our friend and brother to his God?

And when thy day of wonders we behold,
That day when Heav'n shall all her ways unfold,
Unlock'd—the secrets of thy will shall be
The *theme*, the *wonder* of *Eternity*.

J. C

From the United States' Literary Gazette.

HYMN OF THE WALDENSES.

Hear, Father, hear thy faint afflicted flock
Cry to thee, from the desert and the rock;
While those who seek to slay thy children, hold
Blasphemous worship under roofs of gold;
And the broad goodly lands, with pleasant airs
That nurse the fruit and wave the grain, are theirs.

Yet better were this mountain wilderness,
And this wild life of danger and distress,
Watchings by night and perilous flight by day,
And meetings in the depths of earth to pray,
Better, far better, than to kneel with them,
And pay the impious rite thy laws condemn.

Thou, Lord, dost hold the thunder; the firm land
Tosses in billows when it feels thy hand;
Thou dashest nation against nation, then
Stillest the angry world to peace again.
Oh touch their stony hearts who hunt thy sons—
The murderers of our wives and little ones.

Yet mighty God, yet shall thy frown look forth
Unveiled, and terribly shall shake the earth.
Then the foul power of priestly sin, and all
Its long upheld idolatries, shall fall.
Thou shalt raise up the trampled and oppprest,
And thy delivered saints shall shall dwell in rest.

B.

EPITAPH,

Copied from a tomb-stone in an Irish country church yard.

A little spirit slumbers here,
Who to one heart was very dear;
Oh! he was more than life or light,
Its thoughts by day—its dreams by night!
The chill winds came—the young flow'r faded
And died!—the grave its sweetness shaded.
Fair boy! thou should'st have wept for me,
Nor I have had to mourn o'er thee;
Yet not long shall this sorrowing be—
Those roses I have planted round,
To deck thy dear and sacred ground,
When spring gales next those roses wave,
They'll blush upon thy mother's grave.